RESEARCH PROPOSAL

MEDIATION ROLE OF MINDFULNESS ON PERCEIVED PARTNER RESPONSIVENESS AND RELATIONSHIP SATISFACTION: ACROSS CULTURES

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CHAPTER-1

INTRODUCTION

People change when they fell in love - be it before marriage or after marriage. Their behaviour, personality, expression, body language, thinking, perception of the world in general and the activities they indulge in all seem to undergo a sea change such that it lends a certain euphoric quality, certain buoyancy to their lives.

The experience of 'being in love' and its concomitant effects is a personality variable, "not everyone possesses the predisposition to love in the same degree. Individuals are as unequally endowed emotionally as they are intellectually. (Ignace Lepp, 1964)Therefore everyone cannot be in love or be a romantic person. Romantics are strongly dominated by a strong love response, but non romantics are not Romantics go with their feelings, they don't even think of leaving the person they love. They have a need not only to receive love but also to give love consciously or unconsciously inspite of the most 1 antagonistic circumstances. These people may either hold on to the same person for years together or frequently fell in and out of love with different people, face social, emotional, economic challenges - all in the hope of finding true love. Whatever the case may be, whether they win or lose, they never give up hoping or working for the sake of love.

People with such a personality show a cluster of other traits as well, which are not found among people indifferent to love, such as an openness to experience, sense of humour, love of nature, universe and mankind in general, creativity in thinking and perception, warmth and affection, desire for solitude, high degree of motivation, curiosity, optimism, energy, independence in thought and action etc. As Hubert Benoit (1955) says that "Attachment is not, as is commonly believed, the criterion of love, but a readiness for it shows, in the person concerned,

a sufficiency of courage to make this hazardous effort of communication with the outside world: it therefore indicates a certain capacity for realization". Their perspective of life in general and their orientation to it, is different In the Indian society, falling in love till today, needs a lot of reaching out, courage and breaking of psychological and social barriers. If they can do so in one area i.e. love, they will have the same attitude working in other areas as well like achievement, rebelliousness, leadership, adventure, creativity, actualization etc. If they have the courage to merge the real self and the ideal self in love i.e. actually do what they believe in, give shape to their dreams and aspirations in love, then that same underlying courage and tendency is working in other life areas also. In short their personality type, attitude and orientation to life is different from non romantics.

An often recurring theme in both popular and scientific literature on mindfulness is that mindfulness may foster interpersonal connections by bringing open, non-judgmental attention into the interactions with people around us (e.g., Brown et al. 2007; Grayson 2004). Yet, while empirical support for the beneficial effects of mindfulness for individual well-being and health is accumulating (see e.g., Baer 2003, Brown and Ryan 2003, Keng et al. 2011), research investigating the interpersonal effects of mindfulness is still in its infancy. Initial empirical findings indicate that higher levels of trait mindfulness are generally associated with higher relationship satisfaction in romantic couples (Barnes et al. 2007; Carson et al. 2004; Kozlowski 2013; for a meta-analysis see McGill et al. 2016; Pakenham and Samios 2013; Wachs and Cordova 2007), yet, it is less clear how these benefits emerge (Karremans et al. 2017).

Cultivating the quality of a romantic relationship can be challenging, particularly because romantic partners are seldomly perfect. When asked, more than 90% of people in healthy, functioning romantic relationships report to have tried to change at least one aspect of their

partner that does not align with their ideal expectations (Overall et al. 2006). The term "partner imperfection" will be used here to refer to any kind of partner behavior or trait that renders a partner less ideal in the eyes of the individual, and every now and then may trigger negative emotions such as irritation, disappointment, or anger. Partner imperfections should be understood as relatively innocuous partner behaviors that may occur in every relationship and are not inherently psychologically or physically damaging but can nevertheless lead to serious deterioration in relationship quality (Cunningham et al. 2005).

Despite the fact that partner imperfections are more rule than exception, people may be reluctant to accept that romantic partners are imperfect. Indeed, research demonstrates that partners often try to change one another into the direction of a personal romantic ideal (i.e., partner regulation; Overall et al. 2006). If successful, attempts to change a partner can contribute to both partners' relationship satisfaction (Overall et al. 2006). However, regulation attempts often do not lead to change, and in fact may undermine relationship satisfaction for both partners (Overall et al. 2006). For example, unsuccessful partner regulation attempts increase the salience of the imperfections, and the partner who is the target of change attempt may experience a lack of appreciation. Moreover, it has been argued that the pressure of change diminishes a partner's autonomy and triggers reactance, thereby, paradoxically, preventing change and causing distress (Cordova2001; Jacobson et al. 2000; Sullivan and Davila 2014). Together, this suggests that often it is not the imperfection per se that negatively affects the relationship, but rather the partner's response of attempting to change the other which may cause relationship distress (Cunningham et al. 2005; Fincham 2003, Fincham and Beach 1999).

Instead of wanting to change a partner, couples may profit from "partner acceptance," being able to accept that the partner also has less ideal characteristics. Partner acceptance was

conceptualized here as the ability and willingness to acknowledge potential imperfections of a partner without feeling the urge to change the partner (Karremans et al. 2017). While the concept has received surprisingly little explicit attention in the empirical literature on relationships, in clinical practice partner acceptance is part of various couple therapy programs such as Integrative Behavioral Couple Therapy (IBCT; Christensen et al. 1995), Acceptance and Commitment Therapy (ACT; Hayes et al. 1999), or the Couple CARE program (Rogge et al. 2002). In these programs, couples work towards realizing that some incompatibilities or imperfections are inevitable and that distress often results from one's own emotional reactions to incompatibilities, rather than that incompatibilities are the inherently distressing factor. Some initial research findings suggest that such acceptance-based programs (in particular IBCT) benefit relationships from pre- to post-treatment with equal or even better relationship outcomes than classic, change-focused programs (e.g., traditional behavioral couple therapy; see Christensen et al. 2010; Jacobson et al. 2000). Moreover, some findings suggest that the mechanism of relationship improvement in IBCT indeed increased acceptance of negative partner behaviors (Doss et al. 2005; South et al. 2010).

Whereas some couple therapy programs, such as ACT, rely strongly on mindfulness-based techniques to increase partner acceptance, there is very little previous research that has directly examined the association between (trait) mindfulness and partner acceptance. How would mindfulness be related to partner acceptance? As noted, every now and then, partner imperfections may raise irritation, disappointment, or other negative emotions. People low in trait mindfulness has a natural tendency to immerse themselves in such emotions, which may further increase distress (e.g., Ciesla et al. 2012). Also, people low in trait mindfulness may control or suppress negative emotions, which usually increase emotional distress (Hayes et

al. 1996). As a result, partners who are less tolerant to experiencing such negative emotions in their relationship—partners low in trait mindfulness—should have a stronger urge to change the partner, and be less accepting.

In contrast, people high in trait mindfulness tend to be more tolerant towards negative experiences, considering such experiences as naturally fluctuating (Creswell et al. 2007; Hayes-Skelton and Graham 2013). When encountering a partner imperfection—thus a situation in which the partner behaves in a way that does induce some irritation or anger—a person who is mindfully attending to such emotions while realizing that they are impermanent, should feel less inclined to change the partner (i.e., the "source" of the negative emotions). Put differently, an individual high in trait mindfulness should find it easier to accept that the partner is not always perfect, and that the partner sometimes behaves in ways that trigger negative emotions. Based on this argumentation, it is conceivable that trait mindfulness should be positively associated with partner acceptance.

COLLECTIVISTIC CULTURE

Collectivistic cultures emphasize the needs and goals of the group as a whole over the needs and desires of each individual. In such cultures, relationships with other members of the group and the interconnectedness between people play a central role in each person's identity. Cultures in Asia, Central America, South America, and Africa tend to be more collectivistic.

Collectivistic Culture Traits

A few common traits of collectivistic cultures include:

- Social rules focus on promoting selflessness and putting the community needs ahead of individual needs
- Working as a group and supporting others is essential
- People are encouraged to do what's best for society
- Families and communities have a central role

A few countries that are considered collectivistic include Japan, China, Korea, Taiwan, Venezuela, Guatemala, Indonesia, Ecuador, Argentina, Brazil, and India.

How Collectivist Cultures Differ From Individualist Cultures

Collectivist cultures are usually contrasted with individualistic cultures. Where collectivism stresses the importance of the community, individualism is focused on the rights and concerns of each person. Where unity and selflessness are valued traits in collectivist cultures, independence and personal identity are highly stressed in individualistic cultures.

These cultural differences are pervasive and can influence many aspects of how society functions. How people shop, dress, learn and conduct business can all be influenced by whether they are from a collectivist or individualist culture. For example, workers who live in a collectivist culture might strive to sacrifice their own happiness for the greater good of the group. Those from individualistic cultures, on the other hand, may feel that their own well-being and goals carry a greater weight.

How Collectivist Cultures Influence Behavior

Cross-cultural psychologists study how these cultural differences impact various aspects of behavior. Studies suggest that culture influences how people behave, as well as their self-concept. Those in individualistic cultures might describe themselves in terms of personality traits and characteristics, e.g., "I am smart, funny, athletic, and kind." Those from collectivist cultures would more likely describe themselves in terms of their social relationships and roles, e.g., "I am a good son, brother, and friend."

Collectivist cultures are also associated with low relational mobility, a term to describe how many opportunities individuals in a society have in forming relationships with people of their choosing. Low relational mobility means that the relationships people have are stable, strong, and long-lasting. These relationships are usually formed due to factors such as family and geographical area rather than personal choice. In a collectivist culture, it's difficult to build relationships with new people, partly because it's generally more difficult to meet them. Strangers are more likely to remain strangers to those from a collectivistic culture than they would be to people from individualistic cultures.

Cultural differences also influence the motivation to either stand out or fit in with the rest of the group. In one experiment, participants from American and Japanese cultures were asked to select a pen. Most of the pens were the same color, with a few options in different colors. Most American participants chose the rarer colored pens. The Japanese participants, on the other hand, were much more likely to choose the most common colored pen, even though they preferred the minority pens. Another reason for this may have been because, coming from a collectivistic culture, the Japanese participants instinctively valued interpersonal harmony above personal

preference and thus chose the unoffensive behavior of leaving the rarer pens for others who might want them.

INDIVIDUALISTIC CULTURE

Culture is one factor that can have an influence on how people think and behave. One factor that cross-cultural psychologists often study involves the differences and similarities between individualistic cultures and collectivist cultures.

Individualistic cultures are those that stress the needs of the individual over the needs of the group as a whole. In this type of culture, people are seen as independent and autonomous. Social behavior tends to be dictated by the attitudes and preferences of individuals. Cultures in North America and Western Europe tend to be individualistic.

A Closer Look at Individualistic Cultures

Chances are you have probably heard the terms individualistic and collectivist cultures before, often in the context of noting behavior andattitude differences between the two types of societies. So what exactly makes individualistic cultures different from collectivist ones?

A few common characteristics of individualistic cultures include:

- Individual rights take center stage
- Independence is highly valued
- Being dependent upon others is often considered shameful or embarrassing
- People tend to be self-reliant

- The rights of individuals tend to take a higher precedence
- People often place a greater emphasis on standing out and being unique

A few countries that are considered individualistic cultures include the United States, Germany, Ireland, South Africa, and Australia.

How Do Individualistic Cultures Differ From Collectivist Cultures?

Individualist cultures are frequently compared and contrasted with the more collectivist cultures. Where collectivism stresses the importance of the group and social cooperation, individualism prizes things such as:

- Uniqueness
- Independence
- Self-sufficiency
- Autonomy

Where people in collectivist cultures might be more likely to turn to family and friends for support during difficult times, those living in more individualist cultures are more likely to go it alone. Individualistic cultures stress that people should be able to solve problems or accomplish goals on their own without having to rely on assistance from others. People are often expected to "pull themselves up by their bootstraps" when they encounter setbacks.

This tendency to focus on personal identity and autonomy is a pervasive part of a culture that can have a profound influence on how a society functions. For example, workers in an individualist culture are more likely to value their own well-being over the good of the group.

Contrast this with a collectivist culture where people might sacrifice their own comfort for the greater good of everyone else. Such differences can influence nearly every aspect of behavior ranging from the career a person chooses, the products they buy, and the social issues that they care about.

Approaches to health care, for example, are influenced by these tendencies. Individualist cultures stress the importance of each person taking care of his or her self without depending on others for assistance. Those in collectivist cultures may instead stress sharing the burden of care with the group as a whole.

How Do Individualistic Cultures Influence Behavior?

The effect that culture has on individual behavior is a major topic of interest in the field of cross-cultural psychology. Cross-cultural psychologists study how different cultural factors influence individual behavior. They often focus on things that are universal among different cultures of the world, as well as differences among societies.

One interesting phenomenon that cross-cultural psychologists haveobserved is how people from individualist cultures describe themselves compared to how those from collectivist cultures describe themselves.

People from individualist society have self-concepts that are more focused on independence rather than interdependence. As a result, they tend to describe themselves in terms of their unique personal characteristics and traits.

Just how much do these self-descriptions vary depending upon culture?Research conducted by Ma and Schoenemann found that while 60 percent of Kenyans (a collectivist culture) described themselves in terms of their roles within groups while 48 percent of Americans (an individualist culture) used personal characteristics to describe themselves.

CHAPTER-II

REVIEW OF LITERATURE

MINDFULNESS

Kappen, Karremans, Burk,& Tetik (2018) did three studies, it was investigated whether trait mindfulness is positively associated with partner acceptance and whether partner acceptance explains the association between trait mindfulness and relationship satisfaction. In all three samples, trait mindfulness was related to partner acceptance and in two out of three studies trait mindfulness was directly positively related to relationship satisfaction. Also, the results provided initial support for the mediating role of partner acceptance in the association between mindfulness and relationship satisfaction. Dyadic data further suggested that the benefits of mindfulness and partner acceptance on relationship satisfaction extend from the individual to the partner through increased partner acceptance. Together, the results provide initial support for the hypothesis that partner acceptance may be an important mechanism through which mindfulness promotes relationship satisfaction in both partners of a romantic couple.

Greer & Elizabeth (2017) examined the relationship between mindfulness and its link to sexual satisfaction and relationship satisfaction. Results from two multivariate analyses (predicting sexual satisfaction and relationship satisfaction) revealed that relationship satisfaction is significantly predicted by three of the five facets of mindfulness – acting with awareness, describing with words, and non-judging of inner experience. Sexual satisfaction was significantly predicted by the non-judging of inner experience facet of mindfulness. Non judging of inner experience was the only facet that significantly predicted both relationship and sexual satisfaction. These findings indicate that when individuals are able to take a non-evaluative stance towards their sensations, cognitions, and emotions, they are more likely to be satisfied.

Future research and clinical intervention for improving satisfaction may benefit from focusing on mindfulness related to the non- judging of inner experience. Implications for clinical practice and future research will be discussed.

Keng, Smoski& Robins (2011) reviewed the empirical literature on the effects of mindfulness on psychological health. They begin with a discussion of the construct of mindfulness, differences between Buddhist and Western psychological conceptualizations of mindfulness, and how mindfulness has been integrated into Western medicine and psychology, before reviewing three areas of empirical research: cross-sectional, correlational research on the associations between mindfulness and various indicators of psychological health; intervention research on the effects of mindfulness-oriented interventions on psychological health; and laboratory-based, experimental research on the immediate effects of mindfulness inductions on emotional and behavioral functioning. It has been concluded that mindfulness brings about various positive psychological effects, including increased subjective well-being, reduced psychological symptoms and emotional reactivity, and improved behavioral regulation.

Barnes, Brown, Krusemark, Campbell & Rogge (2007) in their two studies examined the role of mindfulness in romantic relationship satisfaction and in responses to relationship stress. Using a longitudinal design, Study 1 found that higher trait mindfulness predicted higher relationship satisfaction and greater capacities to respond constructively to relationship stress. Study 2 replicated and extended these findings. Mindfulness was again shown to relate to relationship satisfaction; then, using a conflict discussion paradigm, trait mindfulness was found to predict lower emotional stress responses and positive pre- and post conflict change in perception of the relationship. State mindfulness was related to better communication quality

during the discussion. Both studies indicated that mindfulness may play an influential role in romantic relationship wellbeing.

PERCEIVED PARTNER RESPONSIVENESS

Stanton, Selcuk, Farrell, Slatcher& Ong (2019) tested longitudinal associations between absolute levels of perceived partner responsiveness (PPR; how much people perceive that their romantic partners understand, care for, and appreciate them), daily negative affect reactivity and positive affect reactivity, and all-cause mortality in a sample of 1,208 adults for three waves of data collection spanning 20 years. We also tested whether longitudinal changes in PPR predicted mortality via affect reactivity. Mediation analyses revealed absolute levels of PPR at wave 1 predicted wave 3 mortality via wave 2 affective reactivity in thepredicted direction, but this did not remain robust when statistically accounting for covariates (e.g., marital risk, neuroticism), β = .004, 95%confidence interval = −.03 to .04.However, wave 1–2 PPRchange predicted negative affect (but not positive affect) reactivity to daily stressors atwave 2, which then predictedmortality risk a decade later (wave 3); these results held when adjusting for relevant demographic, health, and psychosocial covariates, β = −.04, 95% confidence interval = −.09 to −.002.

Tasfiliz, Selcuk, Gunaydin, Slatcher, Corriero & Ong (2018) studied that Quality of marital relationships is consistently linked to personal well-being. The present work investigated whether the predictive role of perceived partner responsiveness in well-being differs across the United States and Japan-2 contexts with contrasting views on how the self is conceptualized in relation to the social group. Perceived partner responsiveness positively predicted hedonic and eudaimonic well-being both in the U.S. and in Japan. However, perceived partner responsiveness more strongly predicted both types of well-being in the United States as compared with Japan.

The difference in slopes across the 2 countries was greater for eudaimonic as compared with hedonic well-being. The interaction between perceived partner responsiveness and country held even after controlling for demographic factors and personality traits. By showing that the role of perceived partner responsiveness in well-being may be influenced by cultural context, our findings contribute to achieving a more nuanced picture of the role of relationships in personal well-being.

Khalifa, Weissberg &Rafaeli (2015) tested the hypothesis that the relational phenomenon of perceived partner (un)responsiveness(PPR; Reis, Clark, & Holmes, 2004), mediates the association between SA andpoor relationship satisfaction. We used recently-developed actor-partner-interdependence meditational models with data from a 35-day dyadic diary study of 80committed couples. Social anxiety was found to be tied to poor relationship satisfaction in the daily lives of both persons with SA (actors) and their partners. Forth actors, this negative association were fully mediated by the actor's perceptionof poor partner responsiveness. In contrast, for the partners, this negative association was not attributable to PPR. The results remained essentially unchanged evenwhen controlling for co-morbid depressive symptoms and for prior relationshipsatisfaction.

Canevello & Crocker (2011) suggested that goals contribute to cycles of responsiveness between people, improving both people's relationship quality. The present studies examine 1) how interpersonal goals initiate responsiveness processes in close relationships, 2) the self-perpetuating nature of these processes, and 3) how responsiveness evolves dynamically over time through both intrapersonal projection and reciprocal interpersonal relationship processes. Results suggest that both projection and reciprocation of responsiveness associated with

compassionate goals create upward spirals of responsiveness that ultimately enhance relationship quality for both people.

RELATIONSHIP SATISFACTION

Baker, McNulty, and VanderDrift (2017) proposed that ending a relationship requires knowing about both the current state of the relationship and the likely future state of the relationship. People base their commitment to a relationship more on their expected future satisfactionwith the relationship than on their current satisfaction with that relationship. Six studies provided evidence for these ideas. Study 1 demonstrated that expected satisfaction is shaped by not only current satisfaction but also several unique indicators of the likelihood of future satisfaction, including anticipated life events, plans to improve the relationship, and individual differences. Then, using a combination of cross-sectional, experimental, and longitudinal methods, Studies 2–6 demonstrated that (a) expected satisfaction was a stronger predictor of relationship commitment, maintenance behaviors, and/or divorce than was current satisfaction and (b) expected satisfaction mediated the association between current satisfaction and these outcomes. These findings highlight not only the need to incorporate expected satisfaction into extent perspectives on commitment, but also the importance of expectations for decision-making processes more broadly.

Sels, Ceulemans, Bulteel&Kuppens (2016) reviewed a paper which presents a conceptual framework to guide research on linkage in romantic relationships and discusses the potential implications of being linked. Linkage in cortisol was negatively associated with relationship satisfaction; but, at the same time, linkage in multiple systems was positively associated with

indices of relationship connectedness, such as the amount of time spent together and the ability to identify the emotions of one's partner. These results suggest that linkage may confer benefits but also may put couples at risk if they become entrenched in patterns of conflict or stress.

Erol &Orth (2014) examined the effects of self-esteem development on the development of relationship satisfaction in 2 samples of couples. The pattern of results was similar across the 2 studies. First, development of relationship satisfaction could be modeled as a couple-level process. Second, initial level of self-esteem of each partner predicted the initial level of the partners' common relationship satisfaction, and change in self-esteem of each partner predicted change in the partners' common relationship satisfaction. Third, these effects did not differ by gender and held when controlling for participants' age, length of relationship, health, and employment status. Fourth, self-esteem similarity among partners did not influence the development of their relationship satisfaction. The findings suggest that the development of self-esteem in both partners of a couple contributes in a meaningful way to the development of the partners' common satisfaction with their relationship.

Braithwaite,Selby, & Fincham (2011) proposed that the tendency to forgive a romantic partner increases relationship satisfaction via increased relational effort and decreased negative conflict. In two studies, we used structural equations modeling to examine these variables as potential mechanisms that drive this association. The findings were robust when examined concurrently and longitudinally, across multiple measures of forgiveness, and when accounting for baseline relationship satisfaction and interpersonal commitment. These two mechanisms parallel theorized positive and negative dimensions of forgiveness and the motivational transformation that is said to underlie forgiveness.

CULTURE

Lin (2017) claims that adult attachment differences across cultures are associated with individual differences in individualism and collectivism have seldom been evaluated. This study investigates how individualism and collectivism may relate to adult attachment orientations (anxiety and avoidance) and whether they moderate the attachment–psychological health link. Results suggest there are other factors leading to the differential moderating effect of individualism and collectivism in the attachment–wellbeing link across cultures.

Bejanyan (2015) studied that in collectivist cultures, families tend to be characterized by respect for parental authority and strong, interdependent ties. In the present research, we found that collectivism was associated with greater acceptance of parental influence over mate choice, thereby driving relationship commitment down (Studies 1 and 2), but collectivism was also associated with stronger family ties (referred to as family allocentrism), which drove commitment up (Study 2). Along similar lines, Study 1 found that collectivists' greater acceptance of parental influence on mate choice contributed to their reduced relationship passion, whereas Study 2 found that their greater family allocentrism may have enhanced their passion. Study 2 also revealed that collectivists may have reported a smaller discrepancy between their own preferences for mates high in warmth and trustworthiness and their perception of their parents' preferences for these qualities because of their stronger family allocentrism.

Karandashev (2015) in his review paper presents a conceptual, historical, anthropological, psychological, and sociological review of cultural perspectives on love: how culture affects our experience and expression of love. The evidence suggests that love is a universal emotion experienced by a majority of people, in various historical eras, and in all the

world's cultures, but manifests itself in different ways because culture has an impact on people's conceptions of love and the way they feel, think, and behave in romantic relationships.

Reinier et al. (2015) research for brand love lacks an exploratory view on connecting the framework of interpersonal love and love towards products and brands. In an analysis of twenty thousand online generated images from individualistic and collectivistic cultures, differences in the expression of love are researched. Combined statistically aesthetic and content analysis reveal that collectivistic cultures on average use brighter images with less contrast. Individualistic cultures represent love more frequently using images with two persons, almost thrice as much as the collectivistic counterpart. Furthermore, collectivistic culture expresses love using significantly more objects than the individualistic culture does.

Marshal (2008) examined two studies emotional intimacy in European Canadian and Chinese Canadian dating relationships. Cultural differences in gender-role ideology and individualism—collectivism were hypothesized to differentially contribute to self-disclosure and responsiveness, and in turn, intimacy. Study 1 revealed that Chinese Canadians' lower intimacy relative to European Canadians was mediated by their greater gender-role traditionalism but not by their individualism or collectivism. Study 2 further linked greater gender-role traditionalism to lower self-disclosure, and in turn, lower intimacy. Results also revealed that Chinese Canadians' lower intimacy mediated their lower relationship satisfaction and higher rate of relationship termination in Study 1, but that Chinese Canadians were not any more likely to terminate their relationships in Study 2.

Oyserman& Lee (2008) conducted a meta-analytic review and found 13 studies examining relevantoutcomes (relationship style, felt support, closeness, cooperation, and social obligation). These studiesleverage prior research, demonstrating that self-reports and behavior

are highly influenced bycontextual cues, to prime (or to make momentarily salient) relevant active ingredients of eitherindividualism or collectivism.

Oyserman (2002) identified 71 studies examining assumed or assessed effects of individualism and collectivism on relationships of various kinds. Assumed effect studies used cross-national comparisons rather than directly assessing individualism or collectivism, assuming for example, that if Americans differ from Chinese on a variable interest, the pattern of results can be explained by (unmeasured) differences in individualism or collectivism.

Dion (1993) studied that individualism and collectivism help explain culture-related differences in romantic love and in the importance of emotional intimacy in marriage. Three propositions are suggested: (a) Romantic love is more likely to be an important basis for marriage in individualistic than in collectivistic societies; (b) psychological intimacy in marriage is more important for marital satisfaction and personal well-being in individualistic than in collectivistic societies; and (c) although individualism fosters the valuing of romantic love, certain aspects of individualism at the psychological level make developing intimacy problematic. Evidence pertaining to these propositions is considered based on conceptual and empirical accounts of romantic love and psychological intimacy in marriage in two individualistic societies (Canada and the United States) and three collectivistic societies (China, India, and Japan.

Dion (1991) surveyed university students concerning psychological individualism and collectivism and different aspects of romantic love. Psychological individualism was associated with less proneness to having experienced romantic love and with less affective involvement with one's partner among Ss who reported having experienced romantic love. An individualistic value orientation also was associated with a "ludic" style of love (a playful, noncommittal

approach) and with less likelihood of describing romantic love experiences as having such qualities as tender, deep, and rewarding.

Markus &Kitayama (1991) examined close relationships which asked, whether individualistic perspective was associated with romantic love, family obligation, and other close relationships. Effects for romantic love were inconclusive. Similarly, felt closeness and obligation to nuclear family are not a simple function of collectivism. Effects are complicated by the fact that felt obligation can also be perceived as part of a chosen relationship, and this seems to be how Americans tend to view their family relationships.

DATING COUPLES

Rhoades et al. (2011) examined four aspects of relationship commitment and their associations with relationship adjustment and stability. They examined dedication (i.e., interpersonal commitment) as well as three types of constraint commitment: perceived constraints (e.g., social pressure to stay together or difficulty of termination procedures, measured using Stanley and Markman's (1992) Commitment Inventory), material constraints (e.g., signing a lease, owning a pet), and felt constraint (i.e., feeling trapped). Cross-sectionally, these four facets of commitment were associated in expected directions with relationship adjustment, as well as perceived likelihood of relationship termination and of marriage. Longitudinally, each facet uniquely predicted relationship stability. More dedication, more material and perceived constraints and less felt constraint were uniquely associated with a higher likelihood of staying together over an eight-month period.

Gonzaga, Campos & Bradbury (2007) investigates how personality and interpersonal processes combine to predict change in relationship quality. Results indicate that similarity and convergence in personality may benefit relationships by promoting similarity and convergence in partners' shared emotional experiences. Findings also lend support to models that integrate partners' enduring traits and couples' adaptive processes as antecedents of relationship outcomes.

Marina et al. (2007) studied the presence of violent behaviors of a psychological and physical nature in dating relations of Spanish university students. The results indicate a high prevalence of both kinds of aggression in interpersonal relationships, revealing important typology differences between the sexes. Violent psychological behaviors (characterized by the presence of verbal aggression and coercive and jealous behaviors) and physical aggression were significantly higher in women, though the consequences of physical aggression were worse for the women's health. The implications of the results and their possible relation with more severe violent acts in more stable, emotional relationships are discussed.

Lutz et al. (2006) investigated the relation between similarity on valued characteristics and relationship success. Results revealed significant Similarity x Importance interactions for religion and interests in predicting satisfaction. Participants with high perceived similarity in religion or interests reported greater satisfaction than low similarity counterparts, but only to the extent that they rated this type of similarity as being important to them. Similar results were found for attitudes in predicting Time 2 outcome. These findings support an idiographic approach to the study of similarity.

Katz, Beach & Joiner (1999) investigated a twofold study: (1) to more rigorously test a direct contagion model by controlling for concurrent relationship satisfaction, and (2) to examine reassurance-seeking as a potential moderator of contagion. Results suggested a significant

correspondence between partners' levels of depressive symptoms, even after controlling for relationship satisfaction. Further, reassurance-seeking tendencies moderated contagion within couples. That is, high reassurance-seeking target individuals were more vulnerable to contagion via their partners than low reassurance-seeking targets.

CHAPTER-III

METHODOLOGY

Rationale

Love is a complex set of emotions, behaviors, and beliefs associated with strong feelings of affection, protectiveness, warmth, and respect for another person.

The aforementioned studies help us understand that love is a natural occurrence.Everyone undergoes the process of being loved as well as expressing it. Also, love has various levels and it proves that the study of love attitudes is important and the subject matter is measurable.

Berschied and Reis (1998) found that romantic relationships often are viewed as interactions in which the partners have exhibited a strong, mutual influence on each other's behavior for an extended period of time. Furthermore, romantic relationships may be perceived as including a deep, emotional connection with another person (Banker, Kaestle, & Allen, 2010), as well as exemplifying love for one's partner (Banker et al., 2010; Berscheid& Reis, 1998).

Studies have shown that Perceived partner responsiveness has been identified as a central process affecting the extent to which romantic relationships are satisfying and intimate (Reis, 2013). When individuals perceive their partner as caring, understanding, and appreciating, they are more likely to self-disclose and to react responsively to their partner's disclosures. When this process is enacted reciprocally and mutually, it reinforces the development and maintenance of intimacy and satisfaction in the relationship (Laurenceau, Barrett, &Pietromonaco, 1998; Reis & Shaver, 1988).

Cultures where romantic relationships are seen as a product of volitional personal choice are also characterized by higher residential mobility and living away from long-term friends and

family (Oishi, 2010; Salter & Adams, 2012). In contrast, cultures where romantic relationships are seen as a product of factors external to the self are characterized by low residential mobility and living in close proximity to social network members including family and long-term friends.

Several authors have suggested that mindfulness may have considerable value for enhancing the quality of romantic relationships. Studies have shown that mindfulness promotes attunement, connection, and closeness in relationships. The receptive attentiveness that defines mindfulness may promote a greater ability or willingness to take interest in the partner's thoughts, emotions, and welfare. It is an intriguing area to work upon.

Aim

1. To investigate whether perceived partner responsiveness and mindfulness predict relationship satisfaction.
2. To test the indirect pathways between perceived partner responsiveness and relationship satisfaction through mindfulness.
3. To study the effect of individualistic, collectivistic and intermediate culture on the variables of the study viz. perceived partner responsiveness, relationship satisfaction and mindfulness.

Hypothesis

H1: The perceived partner responsiveness and mindfulness will significantly predict the relationship satisfaction

H2: Mindfulness will significantly mediate the relationship between perceived partner responsiveness and relationship satisfaction.

H3: The three groups will differ significantly on the measure of perceived partner responsiveness, relationship satisfaction and mindfulness.

Sample Description

The size of the sample will be 225. Participants will be emerging adults (aged between 18-25 years) from individualistic culture-oriented country (N=75), collectivistic culture-oriented country (N=75) and intermediate culture-oriented country (N=75).

The subjects in the sample will be selected on the basis of following criteria of inclusion and exclusion:

Inclusion Criteria

- Emerging adults aged between 18-25 years.
- Should understand English.
- Should be dating for 1 or more than 1 year.
- Emerging adults who are born and brought up in the respective culture that they belong to.

Exclusion Criteria

- Emerging adults not in a dating relationship.
- Emerging adults dating for less than a year.
- Emerging adults with any mental health issues or handicapped.
- Emerging adults not belonging to a particular culture.
- Individuals with same sex partners.

The purposive sampling technique will be used for selecting the sample. Purposive sampling represents a group of different non-probability sampling technique. Also known as judgmental, selective or subjective sampling, purposive sampling relies on the judgment of the researcher when it comes to selecting the units (e.g., people, cases/organizations, events, pieces of data) that are to be studied.

Research design

As an empirical examination of the above-mentioned hypothesis of the study, casual research design will be used to investigate whether the perceived partner responsiveness and relationship satisfaction will directly predict mindfulness and if so, to test the indirect pathways between perceived partner responsiveness and relationship satisfaction.

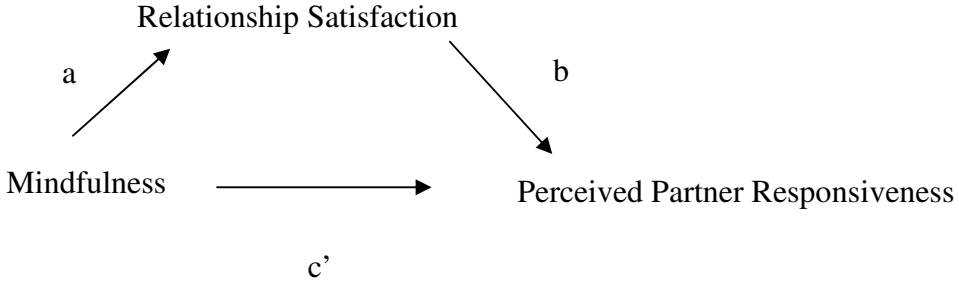

Diagram showing the design of the study

Tools of the Study

1. 15 item Five Facet Mindfulness Questionnaire (FFMQ-15) by Baer et al. (2012)

The 15-item FFMQ evaluates five facets of a tendency to be mindful in daily life: Observing, Describing, Acting with Awareness, No reactivity, and No judging. FFMQ-15 is measured using the same scale as the FFMQ-39 and its facet scores range from 3−15.

2. Perceived Partner Responsiveness Scale (PPRS) by Reis & Carmichael (2006)

The PPRS is an 18-item scale. Items are scored on a 7-point Likert scale ranging from 1 (not at all true) to 7 (completely true). There are 8 items each for the understanding and validation subscales, along with two general items. Computing a total responsiveness score is the most common usage, calculated by simple summation of rating across all 18 items. If subscale scores are desired, they can be calculated by summing ratings for the appropriate items.

3. Relationship Assessment Scale (RAS) by Hendrick (1988)

The RAS is a short 7-item self-report inventory designed to measure relationship satisfaction. Items are scored on a 5-point Likert scale, ranging from 1 (low satisfaction) to 5 (high satisfaction). Total score can range from 3 to 21, with high scores meaning better relationship satisfaction.

Procedure

The sample will be collected on the basis of inclusion and exclusioncriterion of the study. For the purpose of the study225 participants will administer 15 item Five Facet Mindfulness Questionnaire (FFMQ-15), Perceived Partner Responsiveness Scale (PPRS) and Relationship Assessment Scale (RAS). The 225 participants will represent three varying levels of degree of interdependence that their respective society maintains among its membersviz., collectivism (75 Singaporeans), mixed (75 Indians) and individualism (75 Australians). The data will be collected through both online (Google forms) and offline (paper-pencil test) sources. For the purpose of the study the statistical analyses will be conducted on the data collected and further the trends will be evaluated.

Statistical Analysis

For the purpose of analyses following statistical measures will be obtained:

1. ANOVA
2. Correlation analysis
3. Regression analysis
4. Mediation analysis

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APPENDICES

APPENDIX-1

15 ITEM FIVE-FACET MINDFULNESS QUESTIONNAIRE

BY

BAER (2012)

Instructions:

Please use the 1 (never or very rarely true) to 5 (very often or always true) scale provided to indicate how true the below statements are of you. Circle the number in the box to the right of each statement which represents your own opinion of what is generally true for you. For example, if you think that a statement is often true of you, circle '4' and if you think a statement is sometimes true of you, circle '3'.

Items	Never or very rarely true	Rarely true	Sometimes true	Often true	Very often or always true
1. When I take a shower or a bath, I stay alert to the sensations of water on my body.	1	2	3	4	5
2. I'm good at finding words to describe my feelings.	1	2	3	4	5
3. I don't pay attention to what I'm doing becauseI'm	1	2	3	4	5

daydreaming, worrying, or otherwise distracted.					
4. I believe some of my thoughts are abnormal orbad and I shouldn't think that way.	1	2	3	4	5
5. When I have distressing thoughts or images, I "step back" and am aware of the thought or image without getting taken over by it.	1	2	3	4	5
6. I notice how foods and drinks affect my thoughts, bodily sensations, and emotions.	1	2	3	4	5
7. I have trouble thinking of the right words to express how I feel about things.	1	2	3	4	5
8. I do jobs or tasks automatically without being aware of what I'm doing.	1	2	3	4	5
9. I think some of my emotions are bad or inappropriate and I shouldn't	1	2	3	4	5

feel them.					
10. When I have distressing thoughts or images I am able just to notice them without reacting.	1	2	3	4	5
11. I pay attention to sensations, such as the wind in my hair or sun on my face.	1	2	3	4	5
12. Even when I'm feeling terribly upset I can find a way to put it into words.	1	2	3	4	5
13. I find myself doing things without paying attention.	1	2	3	4	5
14. I tell myself I shouldn't be feeling the way I'mfeeling.	1	2	3	4	5
15. When I have distressing thoughts or images I just notice them and let them go.	1	2	3	4	5

APPENDIX-2

PERCEIVED PARTNER RESPONSIVENESS SCALE

BY

REIS & CARMICHAEL (2006)

Instructions:

Please answer the following questions about your current romantic partner.

Response Categories:

1 2 3 4 5 6 7

Not at Somewhat Moderately Completely

all true truetruetrue

My partner usually:

General Items

… really listens to me.

… is responsive to my needs.

Understanding Items

… is an excellent judge of my character.

… sees the “real” me.

… sees the same virtues and faults in me as I see in myself.

… “gets the facts right” about me.

… is aware of what I’m thinking and feeling.

… understands me.

… is on “the same wavelength” with me

… knows me well.

Validation Items

… esteems me shortcomings and all.

… values and respects the whole package that is the “real” me.

… usually seems to focus on the “best side” of me.

… expresses liking and encouragement for me.

… seems interested in what I am thinking and feeling.

… seems interested in doing things with me.

… values my abilities and opinions.

… respects me.

APPENDIX-3

RELATIONSHIP ASSESSMENT SCALE

BY

HENDRICK, DICKIE & HENDRICK (1998)

Instruction:

Please mark on the answer sheet the letter for each item which best answers that item for you.

Items	Low				High
1. How well does your partner meet your needs?	1	2	3	4	5
2. In general, how satisfied are you with your relationship?	1	2	3	4	5
3. How good is your relationship compared to most?	1	2	3	4	5
4. How often do you wish you hadn't gotten into this relationship?	1	2	3	4	5
5. To what extent has your relationship met your original expectations?	1	2	3	4	5
6. How much do you love your partner?	1	2	3	4	5
7. How many problems are there in your relationship?	1	2	3	4	5